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# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.*

No. 44, Vol. XXVIII.

Saturday, November 3, 1866.

Price One Penny.

## EXTRACTS FROM A REPORT OF SIR MOSES MONTEFIORE, BART.

(From the Jewish Chronicle.)

Grosvenor Gate, Park Lane,

London, 28th Aug., 5626—1866.

To J. M. Montefiore, Esq., President,  
*pro tem.*, of the London Committee  
of Deputies of the British Jews, &c.

My Dear Sir,—In the month of February of this year, you were pleased to transmit to me, in the name of the Board over which you so ably preside, a copy of a resolution unanimously adopted, in reference to the Relief Fund, which had been raised for the purpose of relieving the very severe distress under which the Jews in the Holy Land were suffering, by reason of the prevalence of drought, locusts, and cholera, during the last year.

The purport of that resolution was that the Board, having received information of my intention to revisit the Holy Land, and that if it were the wish of the Board, I would consent to undertake the appropriation of the balance of the subscription, authorized me to effect this appropriation in such manner as might appear to me best calculated to carry out the object and purposes for which the Relief

Fund had been so generously subscribed. You are aware from communications which I had the pleasure of making to you, from time to time, during my stay in Jerusalem, that by the mercy of the Almighty I was enabled to accomplish the object I had in view in proceeding to the Holy Land, this the sixth time in my life. I had the satisfaction of placing my own humble mite into the hands of the widow and the orphan, the blind, the sick, and disabled. I ascertained by personal inspection, as well as by information from the highest authorities in the land, the best means for averting in future the recurrence of those calamities which were the principal sources of the distress and destitution during the last year; but irrespective of my own contribution, I appropriated a small portion only of the Relief Fund, namely £200, for the purpose hereinafter mentioned: an appropriation which, I was assured by the people in Jerusalem, was well calculated to give effect to the intentions of the donors.



for the poor of the Portuguese and Morocco communities, and I also transmitted the like sum to the representatives of the German congregation, for a similar purpose.

During the first and second days of the Passover, I visited the Touro almshouses, erected with the funds benevolently bequeathed to me by the lamented Judah Touro, of New Orleans, to be applied in the manner I might deem most conducive to the benefit of his co-religionists in the Holy Land. I satisfied myself that the inmates were fully deserving of the advantages they were enjoying. These almshouses are situated in the most healthy part of the suburbs of the Holy City; scrupulous attention is paid to the preservation of order and cleanliness, and the inmates are cheerful and happy, devoting a portion of their time to religious observances and study; but, nevertheless, not neglecting the following of industrial pursuits. I conversed with most of the inmates, who were mechanics, and found there was no hesitation or reluctance in doing the hardest work with the object of earning a sum, however small, towards their maintenance. To show the variety of trades to which the inmates apply themselves, it may be mentioned that the house No. 21 is occupied by a goldsmith, No. 12 by a tailor, No. 15 by a baker, No. 11 by a weaver, No. 5 by a carpenter, No. 13 by the widow of a bookbinder who, unfortunately, had recently died in consequence of his heroic exertions to render assistance to the poor at the time of the epidemic; No. 14 is occupied by a person who is a white-washer, and acts as cook when his services in that capacity are required; others are readers in the Great Synagogue, or give instruction in the several colleges.

These evidences of the industrial activity of the Israelites afforded me much satisfaction. I was also gratified to observe the healthy appearance of themselves and their children, more especially as most of them are unable to incur the expense of providing themselves and their families with animal food, except on the Sabbath. These almshouses are so highly estimated, that even many inhabitants of

the city seek permission for a short sojourn among the inmates for the recovery of their health; and I even found that some of the back offices, only intended for lumber rooms, had been actually, though without my knowledge, appropriated as dwellings for several families. I might enter into much more lengthy details with reference to these almshouses, their foundation, government, and regulations, but forbear doing so, fearing to make this Report too lengthy; what I have stated may suffice to illustrate the good that would arise from an increase of dwelling houses without the walls of Jerusalem—a subject to which I shall presently have occasion more particularly to advert.

On Sunday, the 1st of April, the Governor of Jerusalem, accompanied by his officers, honored me by returning my visit. On this occasion the condition of Jerusalem was fully and freely discussed; it was estimated that at least fifteen per cent. of the poorer population had been cut off by the cholera, the fearful ravages of which were mainly attributable to the confined and unhealthy dwellings of the poor, the insufficiency of water, and the impoverished state of the inhabitants, arising from the want of remunerative occupation, and rendering them unable to supply themselves with the means of purchasing wholesome food, so needful at all times, but peculiarly so when they are afflicted by sickness.

The Governor, during this visit, kindly gave me permission to erect an awning for the "wailing place," near the western wall of the temple, so as to afford shelter and protection from rain and heat, to those pious persons visiting this sacred spot for the purposes of meditation and prayer.

Monday, April 2nd, was the day which had been fixed for the reception of the representatives and spiritual heads of the several congregations, and invitations had been previously sent to secure as full and complete a representation as possible. At the appointed time I had the satisfaction of finding that the invitation had been cordially responded to on all sides, and of seeing myself surrounded, in the presence of Dr. Loewe and Mr.

I reserved the bulk of the Relief Fund for building purposes, as will be explained in a subsequent part of this Report.

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The first day of our arrival (at Jerusalem) was devoted to the distribution of the remittances which had been entrusted to me by several friends of Jerusalem, with a special request to dispense the same to the poor.

I also despatched letters and messages to persons who might be able to furnish useful information, and thus, amidst a numerous assembly of visitors joining in the evening prayers, the first day's visit to Jerusalem terminated.

Wednesday morning, the 28th of March, at 10 a.m., having been appointed for my first visit to His Excellency Izzet Pacha, I proceeded to his palace, accompanied by Mr. Consul Moore, Dr. Loewe, and Mr. Sebag, and was received by His Excellency with the greatest kindness and respect. In the course of my conversation with the Governor, the scarcity of water in the city was the subject more particularly adverted to, and His Excellency described the works he had benevolently originated and superintended, with the view of ensuring a sufficient supply of that indispensable element. This important topic will be more particularly referred to in a subsequent part of this Report, since it is one especially worthy of the serious consideration of those who take an interest in the well being of the inhabitants of the Holy City. I will now only mention that the scheme which the Governor had designed, and had already begun to carry out, was to turn the three water reservoirs, generally known as the Pools of Solomon, into two reservoirs, and to increase the force of the fall of the waters from Urtas, in the vicinity of Etham, into these pools, by which means it was expected that within a few weeks a plentiful supply of water would be secured to the city. The Governor, however, seemed to intimate that difficulties stood in the way of the completion of this most judicious enterprise, arising from the want of sufficient pecuniary means; and I thereupon considered that, having re-

gard to the extensive and permanent advantages, sanitary and otherwise, which would result from an adequate supply of water to the Holy City, I should be carrying out the intentions and wishes of the generous contributors to the Holy Land Relief Fund, and of your Honorable Board, by devoting a portion of the Fund to this object. I placed, therefore, at the disposal of the Governor the aforementioned sum of £200 in the name of the donors to the Relief Fund, adding thereto £100 as my own individual contributions.

The Governor likewise mentioned to me the desirability of the removal beyond the city gates of persons unhappily afflicted with leprosy, and that to provide a proper place for their reception, would probably involve an expense of £1,500. Although sensible of the beneficial consequences likely to result from the proposed plan, I did not consider myself justified in devoting to it any portion of the Relief Fund which had been entrusted to me, and therefore contented myself with contributing from my own private purse £100, to serve as a nucleus for further subscriptions towards the required sum.

During the conversation with His Excellency the Governor, I was much pleased with the friendly sentiments he expressed towards our English Consul in Jerusalem. "Not only," said he, "do I entertain the highest regard for Mr. Moore in his capacity as representative of the English Government, but I consider him a valued friend, an enlightened statesman, and an accomplished scholar, in every respect deserving the regard and attachment of all who have the pleasure of his acquaintance."

On the conclusion of my interview with his Excellency the Governor, I proceeded to the house of the Haham Bashi, who on my arrival resided in the Mishkenot Shaananim; but when near the house I learned that he had left for the purpose of taking up his residence in the city.

On Thursday, March 29th, hearing of the sufferings of the poor, and their inability to provide all the necessities of life during the approaching festival, I forwarded £100 to the Haham Bashi



for the poor of the Portuguese and Morocco communities, and I also transmitted the like sum to the representatives of the German congregation, for a similar purpose.

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and Mrs. Sebag, by several hundreds of the most respectable of the inhabitants of Jerusalem. There was the Haham Bashi with the members of his ecclesiastical court, the Revs. Meyer Fanadjil and Benveniste, together with some of the most influential members of the Portuguese or Sephardim congregation; the Rev. Samuel Salant and Meyer Auerbach, of the Perooshim and Warsaw congregations; the Rev. David bar Shimeon, of the Maarbûm congregation; the Revs. Benjamin David Jacob Teomim, Jacob Berlin, of the Wilno congregation; the Rev. Meyer bar Ascher Maniksch, of the Samot congregation; the Rev. Eliezer Dan Beharalbag, of the Reussen congregation; the Rev. Eliezer Zebi Kabrenaki, of the Huradna congregation; the Rev. Meyer Luziner, of the Minsk congregation; Messrs. Israel and Nissan Drucker, Abraham Mordecai Nemshavski, of the Volhynian Khassidim congregation; the Rev. Jacob Jehuda Halevi, of the Warsaw congregation; the Rev. Isaac Zebi Halevi, of the Suvalki congregation; Messrs. Selig Hausdorf, Nathan Colonel, and Moses Sachs, of the Holland and Deutschland (Hod) congregation; the Rev. Nathan Joseph and Moses Novamiesta, of the Hungary congregation; the Rev. Schneyer Salman Epstein, of the Khabad congregation; the representatives of all charitable institutions and colleges, with their secretaries, treasurers, and other officers.

Having bid them a hearty welcome, and expressed the delight I felt at being amongst them for the sixth time, I proceeded to observe that the object of my present visit, was not so much that of rendering them momentary relief by the distribution of money amongst their poor, as to ascertain from them the most effectual measures which could be adopted by their friends in the British Empire, in America, Russia, France, Austria, Holland, Germany, Italy, and any other part of the world whither my words might reach, in the hope of removing the real and more permanent causes of poverty amongst my brethren in the Holy Land. I concluded by assuring them of the ardent love I entertained for the holy territory and

its pious inhabitants, and by entreating them to assist me freely and fully with all such advice and information as might directly or indirectly further the object and purpose of my mission. The Haham Bashi was the first, who, according to my request, proceeded to enlighten me with his views. The rev. gentleman said that in his opinion an increase in the number of proper dwellings for the poor, and occupation in agricultural pursuits, would be the safest remedy for securing the salubrity of the place and the comfort of its inhabitants. The gentlemen in his retinue, the Revs. Fanadjil and Benveniste, were of the same opinion, but, added the latter, the cause of their (the Sephardim's) great poverty was to a great extent the consequence of the heavy burden of debt which the congregations had incurred, and were obliged to incur from time to time, a burden which weighed most heavily on them. The Rev. Samuel Salant was next addressed, and his view on the subject requested. That gentleman, however, remarked that it was not within his province to give an opinion in reference to temporal matters, his office in the community being entirely limited to spiritual guidance; nevertheless, he felt bound to express generally his approval of the Haham Bashi's suggestion as to the great desirability of increasing the number of dwelling-houses for the poor. The Rev. Meyer Auerbach wished to be understood that he was in no way officially connected with the congregations; that in his own country he had filled the office of Chief Rabbi for many years, but that in the Holy City he lived only as a private gentleman, entirely devoted to his theological pursuits; he considered it, however, his duty to support the previous speakers in their views regarding the necessity of procuring more dwelling accommodation for the poor. The Rev. David bar Shimeon, of the Morocco congregation, considered the building of houses for the poor, and the providing of remunerative occupation for the poorer classes of the community, as the most essential remedy that could be devised for their distressing state. The representatives of the Wilno and Samot congregations ex-

pressed opinions similar to those of the last speaker, and the representatives of the Huradna congregation, whilst fully approving of what had been already suggested, begged to propose that such persons who were unable to secure a living in the Holy Land, and who felt inclined to leave the country in order to join their friends or relatives abroad, and more especially widows and orphans, should be assisted by me with the necessary funds for such purpose. The representatives of the Reussen congregation were of opinion that a building society should be established, so as to enable not only the poor, but also the middle classes, to enjoy the happiness of comfortable dwellings.

The representatives of the Minsk congregation approved of the suggestions made by the previous speakers, but deemed it, at the same time, of the utmost importance to call my attention to the fact that many of the poor, and even persons belonging to the middle classes, found the greatest difficulty in procuring meat, partly on account of the high price which they have to pay, and partly because there is only one person who is permitted to sell it. Should any person or persons belonging to the Ashkenasim be permitted to open a butcher's shop, the difficulty and hardship of which they complained would be much diminished. The representatives of the Warsaw congregation prayed me to exert any influence I might have with the Committee in London, in order to procure the erection of a considerable number of houses for the accommodation of both the poor and the middle classes, the latter being willing, if required so to do, to pay the rent in advance. The representatives of the Khabad congregation also prayed for the erection of houses and the supplying of remunerative occupation to those who were able to work, and, moreover, strongly urged the necessity of providing medical assistance in cases of illness, inasmuch as many of the poor had found it impossible, during the late prevailing epidemic, to procure the aid of any surgeon or physician. The representatives of the Volhynian and Austrian Khassidim congregations agreed in all that had been expressed

by the preceding speakers, but in addition, recommended the establishment of a Loan Society, for the purpose of advancing sums of money to the working classes, and to those who required only a small loan of capital to enable them to obtain a livelihood by industrial occupations. The representatives of the (Hod) German and Holland congregations likewise expressed themselves in favor of a Building Society, and an increase in the number of houses for the poor; and declared that undoubtedly every one in Jerusalem, capable of working, felt anxious to gain a livelihood by industrial pursuits. The representatives of the Hungarian congregation, as well as those of the Suvalki congregation, joined in expressing their approval of the views of the preceding speakers. Several of the gentlemen who were present also entreated me to intercede on their behalf with His Excellency the Governor, for the erection of an awning, or some other suitable shelter from rain and sun, in front of the western wall of the Temple, and I had consequently the satisfaction of informing them, that I had already anticipated their request, and had obtained from His Excellency the desired favor. Many other gentlemen present were then requested to express their views, which they proceeded to do with much ability and perspicuity. The subject of representing the different congregations by people of their own choice was next discussed, and I ascertained on this occasion, that one of the large German congregations known by the name of "Pervoshim," was now for the more careful distribution of charitable gifts, represented by members of the different districts in the country, from whence they originally came, and the gentlemen who gave me this information, justly observed, that the overseers who had known the various objects of charity in their homes, would be able to form a far better opinion as to their real wants and merits, than those who were strangers to them. I had subsequently several conversations with the representatives of all the Ashkenasim congregations, and they submitted to me a document which gave a very clear insight into their present mode of distributing remit-

tances in favor of the poor, a document which I shall presently explain at large, as I have no doubt you will find it both interesting and important.

At the conclusion of this meeting I expressed my thanks to the Rev. Haham Bashi, to all the representatives of the different congregations, and to the other distinguished gentlemen, for having honored me with their presence, and assured them that I would not fail to unfold the views which had been expressed at the meeting, to the benevolent contributors to the Relief Fund, as well as to all my friends, and that they might reckon upon my sincere wishes for their welfare, and my ardent desire to serve them.

The document to which I have just alluded contains the following statement:—A remittance of £100 (amounting according to the rate of exchange during my stay in Jerusalem to 12,025 Egyptian Piasters—a piaster being about twopence) in favor of all the German congregations in the Holy City, would entitle the Wilno and Samot community, numbering 555 recipients, to P., 2,220; the Reussen community, of 268 recipients, to P., 1,072; the Minsk community, of 411 recipients, to P., 1,644; the Huradna community, of 245 recipients, to 980 P.; the Warsaw and Suwalki congregations, of 376 recipients, to 1,504 P.; the Khabad congregation, of 213 recipients, to 852 P.; the Volhynian Khassidim, of 504 recipients, to 2,016 P.; the Austrian Khassidim, of 217 recipients, to 868 P.; the Hungarian congregation, of 149 recipients, to 596 P.; and the (Hod) German and Dutch congregations, numbering 64 recipients, to 256 Piasters, leaving 17 Piasters with the treasurer for subsequent distribution. It is not often the case that £100 is remitted in one sum for distribution amongst the poor; but the above statement shows that if that sum were to be equally divided amongst the recipients of charity belonging to the German congregation at Jerusalem, the share which would fall to the lot of each individual recipient would be only four piasters, or eightpence.

Tuesday, April 3rd, I appointed for the reception of a deputation from Safed, representing sixty families,

numbering 300 souls, all of whom most earnestly prayed to be afforded the means of devoting themselves to agriculture.

They brought with them two documents, one was a petition signed by the heads of the sixty families, and the other a power of attorney to Messrs. Isaac Friedman and Aboo Charaz, the deputies who presented the petition, to act on their behalf on the present occasion.

These two documents were accompanied by certificates from Mr. J. Micklasiewicz, the Austrian Consul at Safed.

In the document containing the petition, Mr. Micklasiewicz states that the sixty families in question were sincerely desirous of gaining a livelihood by applying themselves henceforth to agricultural occupations, and he goes on to observe, that a report on the plan of Colonization in the Holy Land had been placed by him before the Austrian Consul General in Beyrout, on the 16th of January last, and certifies that one of the deputies representing the sixty families bears the name of Aboo Charaz, and follows the pursuits of a tradesman, and that the other bears the name of Isaac Friedman, and acts as a chemist at Safed.

In the document containing the power of attorney, Mr. Micklasiewicz certifies that he had seen the document in question, in which sixty families empowered Mr. Isaac Friedman and Aboo Charaz to proceed to Sir Moses Montefiore, at the time in Jerusalem to arrange all the matters referring to the affairs of the Jewish communities in Safed, in their name. And here I beg to direct your attention to the fact, that the gentleman, who this year is undoubtedly the Austrian Consul at Safed, certifies to the sincere desire of sixty Jewish families in that city, to engage in the laborious occupation of agriculture.

Applications for employment in agricultural pursuits were also about this time handed to me from the people of Tiberias and the Bokea; the latter suffered terribly during the last war or contest between Joseph Kareem and Daoud Pasha; their cattle, the produce of their fields, and all the pro-



perty they had in their houses, and even their wives, having been forcibly taken away from them. I assisted them with a small amount, and promised to make their case known to my friends.

On Wednesday, April 4th, believing that I should be rendering a service to the poor in the Holy Land, by providing them with necessary funds for emigration from Jerusalem and its neighborhood, I requested that the parties mentioned at the general meeting, by some of the representatives of the congregations, should be brought before me, and, on this occasion, I witnessed a scene which seems not unworthy of narration. At the appointed hour, a young widow was introduced to me, apparently twenty or twenty-two years of age. Her husband had died recently from the cholera, leaving her with three children, the eldest five or six years, and the youngest three or four months old. The history of her own life was simply as follows:—She herself was left an orphan when of tender age, and was adopted as a foster daughter by a person who at present officiates gratuitously as a reader in a small synagogue. He happened to have another orphan in the house, a boy, and when both grew to what is called in the East, a mature age, it seemed to him that a most suitable union might be formed between those two orphans; and accordingly they were married under the roof of this charitable man. After their marriage, they maintained themselves respectably, and lived happily together until the husband fell under the fatal scourge of the cholera. The foster father then provided a home for the destitute widow and her children. This consisted of one small room which I had previously visited, when I was delighted with its cleanliness, as well as with the interesting appearance of the children. Having, among other matters, conferred with my co-religionists on the subject of facilities for emigration in fitting instances, I thought this a most deserving case, and offered the widow my aid in providing for the departure of herself and family from Jerusalem, to join her relatives or friends in Germany, who were believed to be in comfortable

circumstances. To my surprise she declined to avail herself of my assistance, though in the most grateful terms. As a faithful representation of her feelings, and that of many other dwellers on the sacred soil, I will here, as nearly as possible, transcribe her words. She said, "God has granted me the high privilege to breathe the hallowed atmosphere of the land of our forefathers Abraham, Isaac, and Jacob. He has caused his grace and mercy to descend upon me by bringing me, when an infant, unto this sacred spot, whence the radiant glory of his divine law emanated. He has permitted me to tread on that hallowed ground on which our Prophets and our teachers lived, and taught me the words of lasting truth. Am I now to leave it, and take my children away from Zion, where we truly believe and daily expect 'Truth and Peace' again to rule! No, I would rather starve together with my children, whilst kissing the dust in the Holy City of Jerusalem, than live in plenty elsewhere."

Applications were made to me by various persons for the necessary means to enable them to leave the Holy City; but, on making inquiry, I found that in all these cases the applicants had merely temporary objects in view, without any intention to remain away permanently, and I, therefore, did not deem it my duty to do more than aid them with a trifle in order to relieve them from their immediate distress.

Thursday, the 5th of April, was devoted to the examination of documents having reference to several plots of ground in the suburbs of Jerusalem, offered to me for purchase, either for building purposes or for cultivation. I requested Dr. Loewe and Mr. Sebag to make a personal survey of these properties, and to ascertain particulars as to their extent, value, and price, with which request they kindly complied. I had also caused memoranda to be made as to valuable houses, within the Holy City, offered for sale. The notes having reference to these negotiations have been carefully preserved, so as to be made available for future guidance.

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On Friday, the 6th of April, I attended the afternoon service in the Sephardim Synagogue belonging to the Almshouses, and conversed with the inmates, eliciting from them much useful information.

On Saturday, the 7th of April, in the course of the day, some youths were introduced to me for the purpose of being examined in the various subjects of their studies. When their father, who accompanied them, was

asked why he had not placed them to learn some useful trade, he replied—“Before we provide our children with the means of attending to their temporal wants, we deem it our duty to promote their spiritual welfare. They must first learn the Word of God, to serve them as a guide and beacon of hope in all their worldly vicissitudes.” He also brought others of his children who were already engaged in learning trades.

(To be Continued.)

## RELIGION OF THE UPPER MISSOURI INDIANS.

That the soul lives after death, and that it is then in a final state, is the general belief. But on pursuing the inquiry, we do not arrive at any certain idea of the soul's occupation there. They always say, “They don't know.” This much, however, some acknowledge, that “when they die, their spirit is taken to the south, to a warm country;” but this place does not appear to be either in the earth or in the heavens. It is the scene of a state of happiness free from all distress, want, war, or accidents. Some are more comfortably situated than others, particularly great warriors, and those who have paid particular attention to their religious ceremonies, and offered large sacrifices. No punishment for sin is apprehended; but all is peace, plenty, and harmony. If more minutely questioned, they will describe a counterpart of Mohammedan paradise, or a shadowy image of this life, abstracting the evil. Many other Indian tribes speak dismally of the future of the wicked—their abode is a place of desolation, destitute of fruits and roots, of animals of all kinds; where perpetual winter reigns; marshy and miry; filled with dangerous reptiles of every description. In the portion of the good, eternal summer and sunshine reign, and an abundance of the choicest animals of the chase, of fruits, and of roots—a place of peace and of never-ending happiness. There is no resurrection of the body in the creed of those Indians,

though they are presumed to have bodies given them in the future state with the same features and limbs as in this life, but not subject to the same vicissitudes of accidents, sickness, and the like. Among some there appears to be the idea of two souls: one of the body, which hovers forever near the burial-place; and the other of the mind, admitted to the southern paradise. As I have said above, animals of all kinds are found there; it does not appear that they are the souls of those who have died on this earth, neither is their state of happiness everlasting. Reasoning powers and immortality are not ascribed to the brute creation. Everything referring to a future state is rarely made the subject of their conversation. There is a great difference of opinion; some think death to be a final state of both soul and body, though the ghost of the body remains near its grave. They, in reality, have but little sincere belief in the existence of a future state, or, at least, not much importance is attached to the idea during life. At their death, their greatest anxiety appears to be for their families left on earth, and not much what is to become of their own souls. They admit the uncertainty of their fate, but appear not to fear anything on the score of future punishments. Upon the whole, there is nothing in this belief that effects much their general conduct either through life or on their death-bed. From this fact we may reason-

ably conclude, that the foregoing view of their religion is correct, as they do not feel guilty of offences against the Great Spirit, but only claim reward for the devotion they have shown in their manner of worship. They have no idea of an atonement, or of a Redeemer who has come on earth to rescue them, and to instruct them in the way of salvation. They are seated, according to Scripture, "in the shadows of death." They must be taught a correct idea of the Great Spirit, of crime, of right and wrong; their wild passions must be subdued, before Christian principles can be implanted into their hearts. Faith is a

gift of God. The conversion of these poor heathens implies the entire regeneration of the adult Indian—nothing short of a miracle of grace. The task is truly a great one, but with assistance from above it may be overcome. In all my experience among these Indian tribes, I have found them always respectful, assiduous, and attentive to the instructions in the holy Word of God. They on all occasions express an earnest willingness or anxiety to have their children instructed in the consoling truths of religion; and in no instance did I ever meet with a spirit of opposition on their part.—*The Month.*

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 3, 1866.

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### AN EXHORTATION TO JUDAH.

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OUR readers will doubtless take great pleasure in perusing the voluminous extracts from the very interesting report of Sir Moses Montefiore in relation to the Jews in Jerusalem. One of the greatest difficulties encountered, at present by the Jews, in the colonization of their holy land, is poverty. Those of the poorer class seem to be the only ones who have courage and ambition enough to battle with the innumerable obstacles which oppose themselves to the resettlement of their country. Why do not the Jewish capitalists, and the wealthy men of Israel, lead out with a noble zeal, for the redemption of their promised inheritance? Why do they not set a worthy example, by returning to the land of their fathers, by building themselves comfortable habitations, preparing the land for irrigation, erecting new villages, towns, and cities, and repairing the old ones, building the old wastes, and raising up the desolations of many generations? Let their rich bankers, and wealthy merchants unite their capital, and return to the land of their fathers, and send forth a proclamation to the thousands of Israel among the nations, saying, Come home: we will give you employment: help us to build synagogues for our nation: help us to erect school houses, academies, and institutions of learning for the rising generations of the chosen seed: help us to open canals, aqueducts, and

make every preparation for irrigating the dry and parched land, until the God of our fathers shall send us the former and latter rain, according to his promise. We are fully aware, that at former periods different governments have interposed their power, to prevent the Jews from making any very permanent arrangements, for a general ingathering upon the promised land; but these obstacles are, in some degree, now removed, and Israel should gladly avail themselves of the precious opportunity. Let the Gentile nations know that you are, indeed, in real earnest, and they will be in earnest also, to help fulfil the grand events, connected with your restitution. If you would suck the breasts of kings, and be carried in their arms, and upon their shoulders, you should also show yourselves worthy of your venerable ancestors, and stretch forth your own hands, and like a woman in travail, be in pain to effect your deliverance.

As an example worthy of your imitation, look at the unparalleled exertions of the Gentile Saints, improperly called "Mormons." We believe in being gathered in one from all nations, as well as you. America is our land of promise, Palestine is yours. We have penetrated the mountain wilderness, reclaimed the barren parched up desert, founded colonies, villages, and cities, through a dry and thirsty land for upwards of 400 miles in extent. We have fought crickets, grasshoppers, drought and hostile Indians, for nearly a score of years. We have founded school-houses, literary societies, established libraries, daily, semi-weekly, weekly, and semi-monthly newspapers and periodicals, erected cotton and woolen factories, introduced a vast amount of labor saving machinery, built halls, state houses, tabernacles, and places of worship, and soon expect to have a temple or house of God in the tops of the mountains, to which we will invite the nations. The little one, indeed, has become a thousand, and shortly we will be a strong nation. Thus has the wilderness and solitary places been made glad, and the great American desert has rejoiced and blossomed as the rose; thus have the vales, and hills, and mountains of Joseph's land, been filled with the sound of thanksgiving, and the voice of melody.

Do you, O Israel, wish to know the secret of our success? It is because the God of your fathers still lives: it is because the mighty God of Jacob has revealed the ancient Bible of a remnant of one of your tribes. Yes: the descendants of Joseph have contributed the ancient Bible of America, while the land of Judea have furnished us with the Bible of the East. These two Israelitish Bibles, by the power of Israel's God, have been united in one. Armed with this two fold strength, united with the inspiration of living Prophets, we have been able to conquer the great inland desert of the Western hemisphere. And from the everlasting hills the stone of the mountain will roll forth; while the "horns of Joseph will push the people together to the ends of the earth." Though Ephraim is the Lord's first born, and officiates with power among the nations; though the writings of the stick of Joseph are in his hands to be united in their testimony with the stick of Judah; though the Shepherd—the Stone of Israel, is to proceed from the land of Joseph, and is to come out of Zion for the salvation of the twelve tribes, yet, we trust, that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Let the Josephites have their Bible as well as Judah. Given by the same God, they



will not contradict each other, neither will they deprive any of the tribes of their just rights. If the land of Judah can, in future, boast of the Kingly power, and of a Lawgiver—a mighty Ruler, the land of Joseph will, in a time to come, also boast of the great Shepherd—the Stone of Israel—the latter-day Zion, or “city Sought Out”—a city that “shall never be forsaken,” as Jerusalem has been. As in ancient days the house of Jacob were saved by the aid of Joseph, so in latter days, the whole twelve tribes must become one nation never again to be divided, through the aid of the two Bibles, and the ministry of the seed of Ephraim and Manassah, who hold the right of the first born, to bless the house of Jacob, and to crown them with glory upon their everlasting inheritance.

Awake, O Israel, awake from the deep slumber of ages! Arise! shake yourselves from the dust of Gentile lands? Go forth to your ancient inheritance! Reclaim the solitary wastes, the uncultivated deserts, the lonely hills and vales, where repose the tombs of your holy Prophets, and mighty kings! Redeem yourselves from the lands of your captivity, and call mightily upon the God of your fathers, with your faces set towards the holy place, whereon Jerusalem shall be rebuilt, and a magnificent temple shall be erected. The time of Gentile rule and oppression is near its end; Israel must again have his ascendancy. The day-star of your future greatness has already arisen; the morning twilight announces, to your down-trodden race, that “the Son of Righteousness will soon arise,” to light up the dwellings of Jacob, and fill them with everlasting joy. Arise, then, in your strength, and in the strength of your fathers’ God, and enter into the enjoyment of the promised blessings. Sanctify yourselves, and your land, that the mountains of Judah may drop down new wine, and all the hills flow with milk, that a feast of fat things may be prepared, and the vail of the covering be taken away, and all people behold your Messiah, when he comes in his glory, to reign over the house of Jacob forever.

O. Pratt

## MINUTES OF A CONFERENCE

HELD IN THE ASSEMBLY HALL, UPPER SAND STREET, SUNDERLAND,  
ON SUNDAY, SEPT. 9, 1866.

(Reported by Elder Robert A. Middleton.)

Present on the Stand—Orson Pratt, sen., of the Twelve Apostles; Elder G. J. Linford, President of Durham and Sunderland Conference; James Smith, Travelling Elder, and Elder Aurelius Miner, of the MILLENNIAL STAR Office.

10. 30 a.m.

Conference was opened by the choir singing, “The morning breaks, the shadows flee.” Prayer by Elder Miner. Hymn, “Let every mortal ear attend.”

Elder Pratt said, I am glad to meet

with you this morning. I trust the Spirit of God will be with us while we are assembled together this day. Although I have often visited Great Britain, this is the first opportunity I have had of meeting with the Saints in Sunderland. It was expected that brother John W. Young would have been present here to-day, he has, however, been called away to Wales, and thus unavoidably prevented from coming here. We have brother Miner, who is assisting at the Liverpool Office,

with us, and I have no doubt we shall have joy in listening to him.

Elder George J. Linford then read the Financial and Statistical Reports, which represented the Conference as numbering 380 persons. He said, notwithstanding that many had emigrated, they were slightly increasing their numbers. Some persons who had been out of the Church a long time, were returning back to the fold of Christ. He was happy to say that the Saints throughout the Conference were rejoicing in the work, and were generally living their religion. He felt to congratulate all present, and prayed that the Spirit of God might be with us throughout the day.

Elder James Smith said he had left all his earthly possessions to come and preach the Gospel; that he felt the importance of the work, and naturally shrunk from the responsibility of the undertaking, preferring to supply means to enable some more competent person to perform the work in his stead, but he found that would not do. If he would have the reward, he must labor to obtain it. Testified of the truth and power of the work, corroborated Elder Linford's representation, and exhorted the Saints to be prayerful and faithful in all things.

President Pratt presented the general Authorities of the Church, who were accepted and sustained by a

unanimous vote and reminded the Saints of the nature of the covenant so made; exhorted them to faithfulness in daily duties, to be diligent in laying a foundation for their emigration, showing them various means by which they might help themselves to join the Saints in Zion, and assist to become a nation unto the Lord, righteous and glorious, as declared by the Prophets.

Afternoon.—Elder Miner addressed the Conference, showing the necessity of a restoration of the Gospel, and its blessings to man in order to salvation; testified of their restoration, and exhorted the Saints to live faithful to the requirements thereof.

Evening.—President Pratt showed that the Gospel had been preached, and Christ's Church established in the Gospel dispensation, on the American continent, as well as on the Asiatic; that the Book of Mormon contains the account thereof; that with its coming forth, the dispensation of the 'fulness of times' had commenced; instanced many remarkable providences of our own time, that mark the commencement and progress of the marvellous work and wonder which the Lord is now doing on the earth, and warned unbelievers to repent of their sins, obey the Gospel, and flee from the wrath of God, that is coming upon the nations. )

## CORRESPONDENCE.



### AMERICA.

Great Salt Lake City, }  
Sept. 17, 1866. }

Dear brother Pratt,—I thought that I would pen you a few lines, that you may know that I hold you in lively remembrance, as also those many hours we spent together in lands far from this. We arrived here on the 11th of this month, after a pleasant and prosperous trip across the Plains of 27 days. We had to mourn the loss of brother C. M. Gillet, who died of cholera morbus, 23 miles west of Fort Kearney. He was only ill 3 days. It seemed that everything we could do to

save him, was unavailing, and we were obliged to yield to the decrees of an inscrutable Providence, and lay him in his silent grave, upon the lone and wild prairie. He was much esteemed and respected by all who knew him, and his life was ever one of the most exemplary in goodness and purity, and it was with the greatest of sorrow that we were called upon to part with so true and tried a man. There are many of the Saints in England who will, doubtless, mourn his loss, and long cherish his memory, as do his friends here.

It has almost become hackneyed to

speak of the great improvements which have been made here, and the prosperity of the people, during the last three years. I had supposed that a great deal of it was exaggeration, but it is not so. It seems that a benignant Providence has most graciously smiled upon the people. As I passed up the Weber Valley, from the mouth of Echo Canyon, I was greatly surprised at the view; for many miles, up and down that river, where, 4 years ago, it was little else than a wilderness, I found fine fields, richly laden with cereals of all kinds, and smiling little towns and hamlets springing into existence, as if by the magic touch of the magician's wand. There is a thriving town at the coal mines on the Weber, called Coalville. Coal is becoming an important article of trade, and will soon become the principal article of fuel. What would the English colliers think of drifting horizontally into a mountain, taking out a 10 feet vein of good coal? The quantity appears to be inexhaustible. I found my parents and friends all well, but have not yet made the circuit of visiting them all. Yesterday, being Sunday, I was called upon to speak, in conjunction with the rest of the returned missionaries. I gave an epitome of your and my labors in Austria.

The emigrants are commencing to arrive, and are generally in good health. The last company of Scandinavians, who arrived at Wyoming, had a large amount of sickness among them, owing (as I think) to wearing their heavy northern European woolen clothing, in so warm a country as is that region bordering upon the Missouri river. I think that measures might be taken, to have the people wear lighter clothing when they come into such a warm country, and be more cleanly in their persons.

There is a great demand here, at present, for mechanics and other laborers. Carpenters are earning from \$5.00 to \$10.00 per day, according to their tact and ability. I met one of the brethren from Liverpool, who arrived in the first train this year, and I asked him how much he was earning per day. He replied \$5.00. He has every reason to be satisfied with what "Mormonism" has done for him in a

temporal point of view. Has he not?

I had an introduction, a few days since, to Mr. W. Hepworth Dixon, and Mr. C. W. Dilke, son of Sir Wentworth Dilke, Bart., M.P., who are, at present, in this city, on a tour of information, concerning (as they say) a people who are practicing the principles which they teach. Mr. Hepworth Dixon is an editor of the London *Athenæum*. If they follow in the footsteps of the illustrious Bowles, Richardson & Co., we may look for some spicy *tit-bits* from their graphic quills. But we hope that all the gentlemen of the quilly propensities are not of the kind of Bowles, Richardson & Co.

Please give my respects to all in the Office, and for the present I will close, by praying God to bless you,

W. W. RITTER.

#### AUSTRALIA.

Melbourne, August 26, 1866.

President B. Young, jun.

Dear Brother,—May God bless you in the work to which you are called. I beg to acknowledge the receipt of the tracts you so kindly sent me; please accept my thanks. I trust you will bear with me, while I give a brief history of the Lord's dealings with me, and how I have been gradually led on from truth to truth, and from grace to grace, to the present time. I was formerly a member of a sect of professing Christians, called the Plymouth Brethren. I had been taught and firmly believed, that "Mormonism" was a weak and silly cheat, that our dear martyred Prophet Joseph Smith was an impudent and ignorant impostor, and that all "Mormons" were ignorant, illiterate, deluded creatures, objects of pity and contempt. It is true I had never conversed with, or even seen a "Mormon," but what of that! those who had given me my ideas of "Mormonism," were learned and pious Christians, in whom I had unbounded confidence. Well, with these impressions, I left England for Australia, in the year 1840. In the year 1841, I became acquainted with a young man who was amiable and intelligent, or at least I thought so, until I had made the discovery that

he was an Elder of the Church of Latter-day Saints. I had formed an attachment to the young man, and my heart was touched with pity for him, and I determined, with God's help, to convert him from the error of his ways. To this end, I set myself to work with great zeal; I prided myself upon my knowledge of the Scriptures; but what was my surprise, to find that this poor deluded "Mormon" knew them better than myself. We had several meetings together, and in the end, instead of converting him to Christianity, I found that, if he had not quite made a "Mormon" of me, he had at least taught me many precious truths. He had convinced me that all the professing Christian churches, were no more than very unskilful imitations; not even having the form of godliness, but a form without the power. I therefore disconnected myself from all associations with what I now saw was no more like the Church of God, than a brass sovereign was to the legitimate coin. I became disgusted with all professions of religion. I did not believe in "Mormonism." I could not believe in any of the existing forms of so-called Christianity. I honestly believed in the Bible, both Old and New Testaments, and sincerely desired to know the will of God, in order that I might do it. I had been convinced by the "Mormon" Elder that baptism by immersion was necessary as a first act of obedience, and I told him that though I could not consent to be baptized into "Mormonism," I was desirous of submitting to the ordinance, as an answer of a good conscience towards God, by showing a willing obedience, so far as it had been made plain to me. I was accordingly baptized, but was not prepared for the laying on of hands. I enjoyed the society of this young Elder for about three months, when business called him into the country, and I never saw him more. Ten years passed away, and though, during that period, I had met no one who professed the faith once delivered to the Saints, my mind had become gradually enlightened, and I longed with all my soul to find an Elder of that Church, which before I honestly believed to be a delusion and a snare, and began bitterly to up-

braid myself for neglecting the opportunity I had when in Adelaide (I forgot to mention that I had left Adelaide for Melbourne). In the year 1854, my business called me to Tasmania. Walking out one day (I think it was Wednesday,) through the streets of the city of Launceston, my attention was attracted to a small bill posted on a wall, which was headed by a text of Scripture, "Prove all things, hold fast that which is good." The bill announced that there would be preaching on the Church Green on Sunday, at 3 o'clock in the afternoon. Days to me were as years; but Sunday came. Oh what a long day! I was suffering great agony from piles, a disease I had been subject to for years. I was under the treatment of a doctor, who had ordered two dozen leeches to be applied, and if that did no good, I should have to undergo an operation. I could scarcely walk, but would go and hear the Elders, and, if possible, be baptized. Here was another opportunity, and I was not going to lose it. Well, to be brief, I was baptized, and confirmed by the laying on of hands, by Elder Burr Frost; and although I was scarcely able to walk to the water, suffering extreme pain, I was able to return home rejoicing in the Lord, and as free from pain as I ever was in my life; I was perfectly cured; and though fourteen years have passed since then, I have never had the slightest symptoms. Thus in my first act of obedience, it pleased God to confirm my faith by a miracle, and Jesus proved true to his promise, "These signs shall follow them who believe," &c. Through obedience I was cleansed from sin and disease, confirmed in the faith, and adopted into the family of God; and can now, with humble boldness, call God my Father, and Jesus my Elder Brother, my Savior, my Advocate, my Friend, my all in all. Through him I am what I am, and to him be all the glory for ever and ever. Praise to his name, he is true to his promise, and these signs do follow those who believe, and I know it.

My letter is getting too long, I must therefore condense the remainder that I have to tell you, in as few words as possible. On one occasion my daughter



Eva was (to use a common expression) at death's door; she was given up by two eminent doctors in Geelong, and my wife was told that the poor child could not possibly live twenty-four hours; she was nothing but skin and bone; her skin hung about her like a loose garment. Elder Burr Frost and other Elders laid hands on her, anointing her with oil in the name of the Lord, and the prayer of faith saved her, and the Lord raised her up. She was perfectly cured, and in a very short time was stouter and more healthy looking than she ever was before, and has remained so ever since. About the same time, a young girl, the daughter of a sister, was taken with scarlatina—she was raving mad, and young as she was, (eight years of age) she had to be tied down to the bed. She was red like scarlet all over, and was much swollen. The Elders laid hands on her, and anointed her with oil, and in less than an hour she was up, dressed, and in the yard playing, almost as well as ever she was. I could tell you, my dear brother, many more occasions on which the Lord has manifested his power towards me, by open vision, when quite awake, showing me events that were taking place in my own family, when four hundred miles apart from them; and a voice giving me instructions how to act, and by obedience to the voice, I proved the vision true, and prevented what might have been to me a great calamity. On another occasion, I had

an intimation that my son had broken his arm on the very night that it happened, when four hundred miles away. Unbelievers would of course scoff at this. Well, let them: I know for myself; I cannot know for another. I speak that which I do know, and testify of that which I have seen, and my testimony is true. The Lord God of heaven and earth has, by his Prophet Joseph Smith, set up a kingdom that shall never be destroyed, no, never! God's power is with his people: his power is in his Priesthood; and that is in the Church of Jesus Christ of Latter-day Saints, and nowhere else on the earth.

This, my dear brother, is a part of my experience, and my testimony which I would desire to send to the ends of the earth. If any unbeliever should doubt this testimony, he can, if he likes, prove it for himself. Let him honestly believe and obey the Gospel, and if after having sincerely believed, and honestly obeyed it, he finds that the promised signs do not follow, then there will be time for him to cry delusion and imposture. God promises these signs to believers; and I say let God be true, and every man a liar.

Dear brother, make what use you please of this testimony. If you think it would tend in any way to advance the kingdom of God, publish it.

I must now conclude, desiring ever to remain your faithful brother in the covenant,

ROBERT BRAUCHAMP. )

The *Times* says that there are in Italy no less than 2414 so-called religious houses occupied by 38,396 monks and nuns. These to a man are opposed to the Constitutional Government of Italy, and possess an influence as wide as it is degrading.

The general impression in Paris appears to be that the illness of the Emperor of Mexico will hasten the decision of the Emperor to abdicate the throne and return to Europe. The *Pays*, a semi-official organ, intimates that this course will be taken, and adds that "General Castelnau took out with him decisive instructions. The French Government is much engrossed by the eventuality of the retreat of Maximilian." According to private letters from Mexico, the first detachment of the army of occupation must be on its way home; the 81st regiment was to embark at Vera Cruz on Sept. 29; the 51st regiment was to sail on Oct. 10; and the 7th battalion of chasseurs on the 13th. The same letter says that by March next not a single company of French troops will remain on Mexican soil. Both officers and men are delighted at the prospect of returning home.